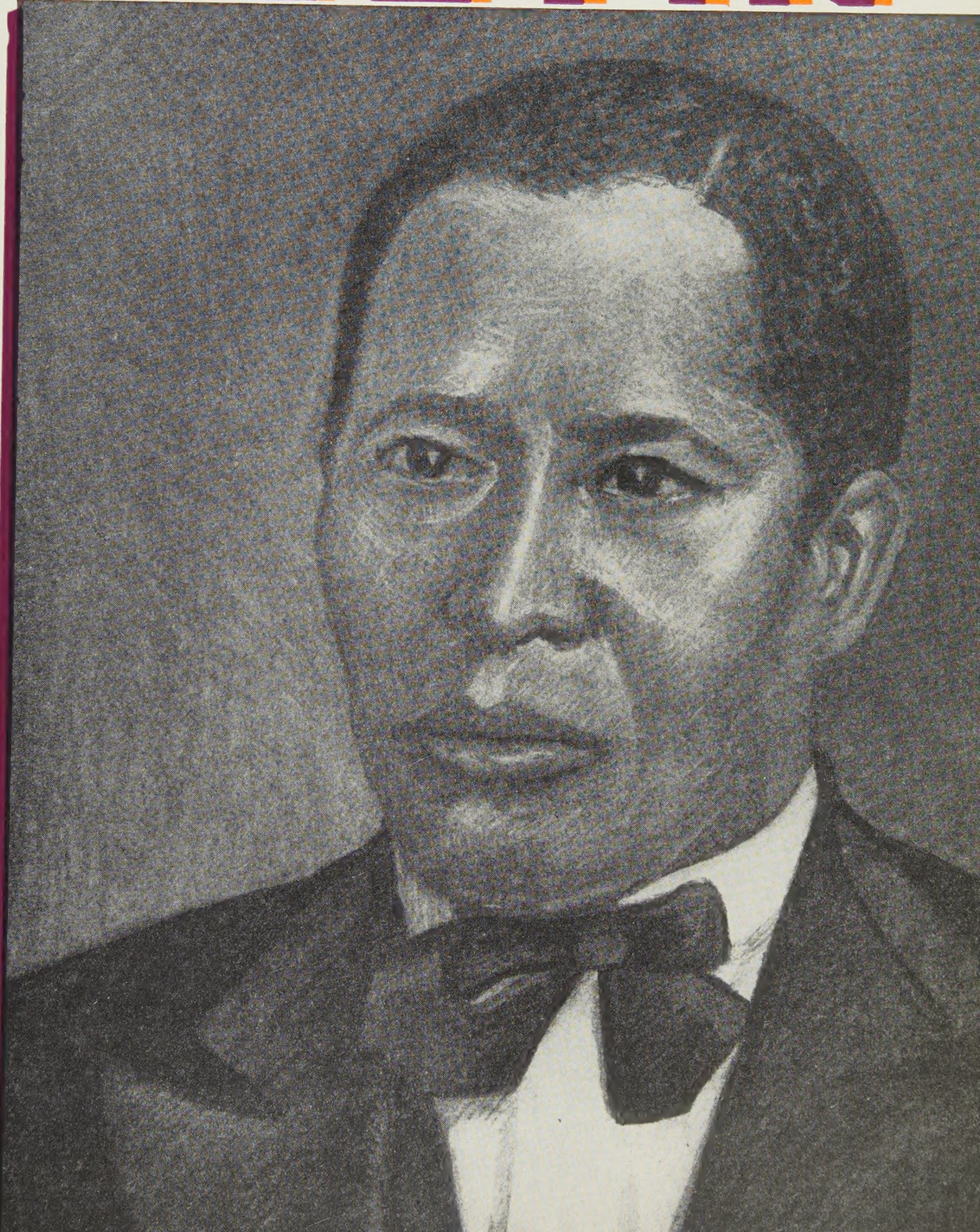


THE NEGRO HISTORY BULLETIN

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BOOK OF THE MONTH

WILLIAM STILL

THREE figures moved stealthily through the night looking ghostly in the flat white light of the moon. As they moved toward a house at Fifth and Arch streets a door opened and an alert brown face showed for a moment in the moonlight.

"How many," a voice asked in almost a whisper.

"Two," came the crisp reply.

"Step in," the host ordered rather than invited.

One of the three figures pushed the other two through the door, turned and fled in the night.

Locking and barring the door, the host guided the two strangers through a darkened interior, down a flight of steps and turned up a lamp.

"Glad to see you, brothers," the host said turning toward his frightened guests. "I am William Still. I work for the Pennsylvania Anti-Slavery Society. You'll be safe here, and can rest for the night before continuing your journey."

He gestured for them to be seated, and in a few minutes presented each with a plate of hot food. While they ate greedily, he secured pans of water for them to bathe.

Refreshed, they turned gratefully to him. William Still smiled, took a large book down from a shelf and opened it as they looked on wonderingly.

"Before you retire," he said, "I'd like you to answer a few questions for me." They nodded.

He opened the book, thumbed the leaves and finally found a blank page. Here he inscribed carefully the date September 10, 1856.

This was no unusual procedure in the house at Fifth and Arch streets in Philadelphia, for it was one of the best known stations of the Underground. And out of those records William Still wrote one of the notable documents of the era, *The Underground Railroad*.

His youngest daughter, Frances Ellen Still, who lives in the home where Still raised his family after moving from the Arch street address, loves to tell the story of her father's eventful life.

Still's father had purchased his own freedom and lived in New Jersey as Levin Still though his name in slavery had been Steel. There he awaited the arrival of his wife, Sidney, and their four children whom he had left in bondage.

The first time Sidney escaped with her four children she was captured and returned to her master. But her second effort was successful. She left her two boys in the custody of her mother and fled with the two girls and changed her name to Charity.

Thus William's parents were reunited in New Jersey, and it was

there that William, the 18th and youngest child, was born to them October 7, 1821.

As a child William worked on his father's farm and had little opportunity for formal schooling until he was 17 years old. He was 20 when he left home to make his way [independently], and it wasn't until several years later, in 1844, that he came to Philadelphia, the city where he became famous.

At first he worked for a wealthy widow and next for a Mr. Wurtz. While thus laboring he read many books.

Shortly after he married in 1847, he secured a position as clerk in the office of the Pennsylvania Anti-Slavery Society. The pay was so small he was forced to supplement it. But it was work that he liked, and it brought him in contact with the moving figures of the Anti-Slavery Movement.

Though it was no part of his duty as clerk, yet, he became an ardent and confidential worker in the Underground Railroad. His home was soon known to be a safe and convenient station on the line of northward flight. It is said that 19 out of every 20 slaves that escaped to freedom through Philadelphia stopped at Still's home.

Still's work with the Anti-Slavery office extended over a period of fourteen years, the most active being between 1855 and 1859. During that time he was instrumental in helping as many as 60 slaves to freedom in a single month.

Some came in coffins, others in packing cases shipped as freight. Many underwent untold suffering and deprivations facing unbelievable horrors to secure freedom.

Still took a personal interest in each fugitive. He took down in writing the personal history of each and the cause of his break for freedom. It was through this practice that he found his brother.

One summer day in 1850 a slave fugitive trying to locate his family was referred to Still. As he delved into the

strange personal history he realized that he was face to face with his brother, Joseph—one of the two boys his mother had left behind when she successfully shook off her yoke of bondage 40 years before. The reunion was complete when William took Joseph to New Jersey to see his mother.

Just prior to the outbreak of the Civil War, Still resigned from the Anti-Slavery office and turned his attention to editing a newspaper and writing a book from his carefully kept records of the escaped slaves with whom he had come into contact. When the fighting drew near he hid his records in Lebanon Cemetery where they remained until the danger passed. He served a while as sutler at Camp William Penn. In 1871 his book, *The Underground Railroad*, was published.

His experiences in the Underground Railroad, and his efforts against slavery helped him to make such friends as Robert Purvis, Lucretia Mott, James Mott, J. Miller McKim, William Furness and William Lloyd Garrison.

Before his death July 14, 1902, he had served in a position on the Freedmen's Aid Commission, successfully fought racial discrimination on street cars in Philadelphia, organized a Y.M.C.A. branch and served on the boards of the Orphan Asylum for the Children of Negro Soldiers and Sailors, of several Negro schools and of the Home for Aged and Infirm Colored People.

FRANCES WATERS MITCHELL



THE CHRISTIANA RIOT

THE NEGRO IN PENNSYLVANIA

NEGROES had been introduced along the Delaware River, in what became later Pennsylvania area, before the colony was founded. Blacks are mentioned as dwellers on South River in 1639. Negroes are referred to again in 1644 as being in the service of Governor Printz at Tinicum. In 1662 Director Beckham called for a company of Negroes, and in 1664 settlers demanded them for work along the Delaware. The English found Negroes at New Amstel, or New Castle, when they captured it in 1664. Other Negroes appeared as servants, or slaves, on the shores of the Delaware in 1677. More frequent mention is made of such Negroes after Pennsylvania was founded in 1680. They are reported as in Philadelphia in 1684, in Chester in 1687. After 1700 they were regarded as numerous in and around Philadelphia. Slaves became too numerous for the Quakers, although the English and Dutch in this area demanded more and more slaves. The opposition to slavery led to restrictions by imposing duties on the traffic, but the British Government voided these measures except when time did not permit such action. The action against slavery was due to fears of insurrection and to competition with white laborers. Efforts were made also to prevent the hiring of blacks. In 1773 the imposition of a duty on slaves imported was made perpetual, and the duty set at twenty pounds.

Negroes were brought mainly from the West Indies—Barbados, Jamaica, Antigua and St. Christophers and by merchants. They were settled largely in Bucks, Chester, Lancaster, Montgomery and York counties. A few were near Columbia, held mainly by the English, Welsh, and Scotch-Irish. The Germans did not hold many slaves. The English Quakers got rid of their slaves early and fought both slavery and the slave trade. The laws by the year 1700 apparently recognized slavery as already exist-

ing in Pennsylvania, and custom and subsequent regulations sanctioned the system. The slaves in Pennsylvania were controlled by regulations somewhat like those in New York and New England. In 1790 Pennsylvania had 10,274 slaves.

Slavery had gradually come out of servitude by requiring the Negroes to serve for life. Slavery as a system became distinct from servitude by 1726. In 1700 and in 1705-1706 the trial and punishment of slaves were provided for by law. In 1725-1726 both slave and free Negroes were denied the right of intermarriage with whites, but cohabitation continued, for by 1860 one fifth of the Negroes in the state were mulattoes. In the meantime the Quakers were reluctant to see the Negroes debased in bondage and fought the system. The Germantown Quakers publicly protested in 1688 against the system as contrary to good policy and the laws of God. Negroes themselves undertook to enlarge their freedom by defying the law and holding stormy meetings. Laws were passed requiring passes of those going about in order to prevent them from assembling, but it was difficult to restrain those who had outgrown slavery. Provisions were made for such Negroes to purchase themselves and families and to secure freedom by meritorious service.

These Negroes, although in bondage and under restriction when free, were better off than those who were worked hard on the plantations in the South. In Pennsylvania the slaves tended to labor just as white laborers did. They were house-servants, farm-hands, bakers, blacksmiths, bricklayers, brushmakers, carpenters, coopers, curriers, distillers, hammermen, refiners, sail-makers, sailors, shoemakers, tailors, tanners, and workers at iron-furnaces.

Some of the settlers gave attention to the improvement of the Negroes. The Friends took them to

their meetings for religious instruction. The Moravians and the Lutherans reached a few Negroes and taught them religion. The Episcopalians in Pennsylvania instructed and admitted as members a considerable number. There were those who, from the earliest times in the colony, manumitted their slaves and endeavored to prepare them for freedom. Negroes who became free worked for the liberation of their brethren. Slaves worked at night and on holidays to earn extra money with which to purchase themselves and families.



LUCRETIA MOTT

The liberal-minded whites, especially the Quakers, petitioned the Pennsylvania Assembly repeatedly for the abolition of slavery. Their great leaders in the effort were George Keith, William Southey, Ralph Sandiford, Benjamin Lay, John Woolman, Isaac Jackson, James Moon, and Anthony Benezet. In 1780 therefore the Pennsylvania Assembly provided that all children born thereafter should be free, that children born of slave or mulatto mothers should be servants until they reached the age of twenty-eight; that all slaves at that time should be registered by their masters by November 1, 1780, and that such as were not then registered should be free; Negroes, whether slave or free, should be tried and punished in the same way as the whites. Flaws in the law permitted

abuses afterward, but new measures and the constitution of 1790 came to the rescue. A generation thereafter slavery had practically vanished from Pennsylvania thanks to the persistent efforts by the Pennsylvania Abolition Society of which Benjamin Franklin was the first president. Thomas Paine also aided freedom by attacking slavery in his political philosophy.

The Negroes freed made some progress. In their new role they had the assistance of religious and humanitarian workers and especially of the Quakers. In 1779 a Negro, named John, owned a horse and eight acres of land. In 1806 a Negro near Merion had shown much ability in managing a farm. In 1832 James Forten, the inventor of a special device for handling sails, was rated as being worth more than a hundred thousand dollars. Richard Allen, the founder of the African Methodist Episcopal Church, left a widow with twenty-five thousand dollars. In 1832, Negroes were paying \$2,500 in taxes and \$100,000 in rent. The Negroes at that time owned property worth \$350,000. During the ante bellum period the Negro caterers of Philadelphia were especially prosperous. The Augustins, the Joneses, and the Dorseys were outstanding.

By 1837 further progress had been made. The Negroes of Philadelphia were reported as worth a million dollars in real estate consisting of up-to-date shops and neat houses which were well furnished according to the best standards. In 1847 they paid \$6,000 in taxes; and three hundred, about eight per cent of the Negro population, were freeholders. Among these Negroes were 500 mechanics and a number of business men like Robert Purvis who inherited property from his white father. The problems of the Negro population, however, were multiplied by incoming Negro migrants in the rough, and the masses could not advance rapidly against the restrictions which this invasion increased. The large majority of Negroes were poor and hard pressed.

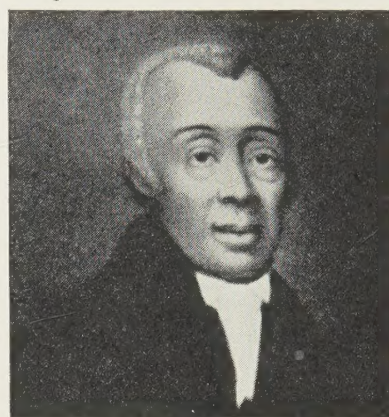
Some education was possible in spite of the untoward conditions. Education for whites was not general, and it was fortunate that along with the few to be enlightened there were a few Negroes. This was made possible by the friends of the Negro. Anthony Benezet conducted a school for Negroes as early as 1750. In 1789 came another effort when the Society for the Free Instruction of Orderly Blacks and People of Color was established to educate adults. The Friends organized in 1792 a society to educate Negro women. By 1797, therefore, the Negroes of Philadelphia had seven schools open to them, and about three hundred of both sexes were in attendance. Absalom Jones had a school in his church two years later. Before 1805 the Negroes had established two schools themselves. All this had been accomplished before the state began to offer aid to schools in 1802.

From the beginning, however, state aid was denied to Negroes. They received no such help until 1820 when the educational authorities provided for instruction in a building which had been made available by the Pennsylvania Society for the Abolition of Slavery. The authorities threatened several times to withdraw this support, especially in 1842 when the attendance was very low in the grammar schools; but the situation was saved by special efforts made to increase the attendance. The Negroes were founding libraries, schools and debating societies of their own. They had four schools taught by their own teachers in which the well-to-do educated their children. Only the indigent were supposed to attend the public schools. When prosperous the Negroes did not send their children to public schools, for that would be receiving charity; and their white friends had cautioned them against becoming dependent upon the public.

Along with educational efforts made by the Negroes went also the establishment of their own churches. The Negroes had no objection to worshipping with the whites on terms of equality, but

when Negroes came into the Methodist and Baptist Churches in large numbers the poor whites who at first welcomed the Negroes began to set them off to themselves in separate seats or to send them to the galleries of the churches. The First African Baptist Church was founded in Philadelphia in 1809 with 257 members who were successfully led, a generation later, by Richard Vaughn. The Union Colored Church came next with a membership of 200 and was developed years later under Daniel Scott.

A striking incident had come as the turning point in the religious history of the Negro. One day Richard Allen, Absalom Jones and



RICHARD ALLEN

William White when at prayer in the St. George Methodist Church in Philadelphia were pulled from their knees and told to go to the gallery. The Negroes arose and withdrew from the church in a body. Allen and Jones then organized the Free African Society out of which went the followers of Absalom Jones to be organized as the St. Thomas African Protestant Episcopal Church; and the followers of Richard Allen to constitute the Bethel Church. This organization when duplicated by other such churches elsewhere became the nucleus of the African Methodist Episcopal Church of which Richard Allen became the first bishop in 1816.

These leaders were especially helpful in Philadelphia in 1793 and 1797 when the yellow fever raged in the city and the local authorities



THOMAS PAINE

publicly thanked them. In 1814 when the city was threatened with invasion by the British the Vigilance Committee had such faithful cooperation of the Negroes in throwing up trenches that they again received a vote of thanks.

Philadelphia during these years became one of the centers where these and other Negroes assembled to contend for the rights of the race. In 1807 under the leadership of Absalom Jones Negroes passed resolutions thanking God that the importation of slaves had been forbidden. Just as soon as the American Colonization Society was launched in 1816 Philadelphia Negroes in an indignation meeting denounced it as an effort made by the enemies of their race. Persecution followed, however, and some changed their minds during the next ten or fifteen years. Some leaders in 1830, differing from the more radical of their number who opposed African colonization, met and passed resolutions of thanks to Pennsylvania and commended the American Colonization Society. The very next year a convention of free Negro leaders met in Philadelphia to protest against laws abridging the liberties of their race and to urge emigration to Canada. In 1841 a state convention assembled to denounce the disfranchisement of the race as provided in the Constitution of 1838. In 1848 the Negroes organized "The Citizens' Union of the Commonwealth of Pennsylvania" to obtain complete citizenship. Still another conven-

tion met in 1853 to ask of the Legislature of Pennsylvania protection when traveling in other states. In 1857 an indignation meeting of Negroes in Philadelphia denounced the Dred Scott Decision and the proslavery Constitution of the United States.

This was a courageous position to take, for during the same years race prejudice was running high. The anti-slavery struggle seemed to increase race hate. Negroes from Delaware, Maryland, and Virginia were coming into Pennsylvania faster than they could be taught to earn a living in a free state. Many hard-put-to-it, pilfered in order to live even in the hovels of the city where they fomented both disease and crime. They were hated, too, because they took jobs which whites had once monopolized.

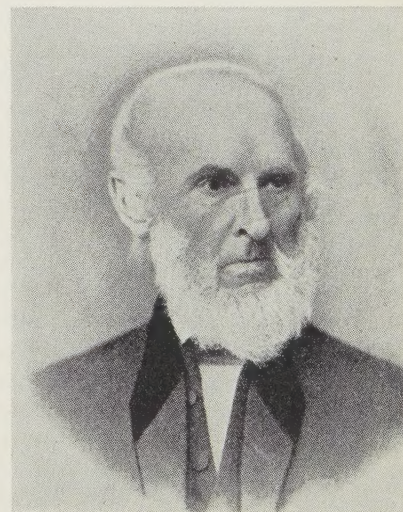
In July of 1834 when riots broke out in New York and Newark the fever spread to Philadelphia by August 12. The mobsters stormed the Negro center, destroyed homes and other property including the African Presbyterian Church and another in Southwark. The next year when a half-witted Negro attacked a white man another riot broke out and the leaders destroyed more property and wounded and killed other Negroes. In May, 1838 another mob not only attacked Negroes and destroyed their property but leveled its attack especially at the abolitionists who, they said, encouraged Negroes to be the equals of whites. Pennsylvania Hall where the abolitionists assembled to fraternize with Negroes was burned. The Colored Orphan Asylum and a Negro church were likewise burned. The following year there broke out also a riot in Pittsburgh where Negro homes were destroyed and many beaten on the streets.

In 1842 when the Negroes undertook to celebrate with a parade in Philadelphia the abolition of slavery in the West Indies the procession was broken up with sticks and stones. That night Negroes were beaten and killed. The African Hall and the Presbyterian Church were burned. The situation was further aggravated by hostile news-

papers which blamed the Negro for all these troubles. It was not surprising then that in 1849 the "Killers of Moyamensing" descended upon the blacks of St. Mary Street, beat numbers of them and set their property on fire.

Some of this race hate was due to the failure of the efforts to get the Negroes out of the state. Whites of Pennsylvania looked to the American Colonization Society as the agency to rid the state of the Negroes; but the Negroes and their abolitionist friends fought this movement at every turn of the road. Led by men like James Forten, Robert Purvis and others, the Negroes held assemblies in which they defied the colonizationists. These Negro leaders said in 1833, "Here we were born, here our fathers fought, bled and died for this republic and here we intend to die." Yet colonizing societies asked the Legislature for appropriations to take Negroes to Africa. In 1890 citizens of Lehigh county asked that body to expel all Negroes from the state. To make life in the state uncomfortable for the Negro, popular opinion so influenced the decisions of the state courts that the free Negro, entitled to suffrage by the laws and constitution of Pennsylvania, was deprived of that right by a special clause in the state constitution in 1838.

Yet while the majority of the people of Pennsylvania objected to the extension of political privileges



JOHN G. WHITTIER

to the Negro and wanted the race to leave the state a majority of them were opposed to slavery and would abolish it gradually. It was an evil which most of the people would not support. The abolitionists could always get a following in the state. Abbey Kelly Foster, Stephen Foster, John G. Whittier, James and Lucretia Mott waged the battle for freedom in this state, and they were aided by others from afar like Wendell Phillips and William Lloyd Garrison. Fugitives, moreover, escaped through Pennsylvania to freedom. The law of 1826 was construed by some as helping the return of runaways, but its enforcement became unpopular because it allowed kidnapping.

Next came the Prigg Case. Edward Prigg, an agent for Maryland took out of Pennsylvania a Negro woman slave and her children one of whom had been born in Pennsylvania. Prigg was arrested for kidnapping and adjudged guilty by the court of York. The highest court in Pennsylvania agreed with the lower court. Maryland then appealed the case to the United States Supreme Court, contending that the Pennsylvania law of 1826 was unconstitutional. In 1842 this high court held that this was true in so far as the act prevented the return of fugitive slaves, but some of the justices of the United States Supreme Court held that in the matter of returning slaves Pennsylvania had no right to make any law at all.

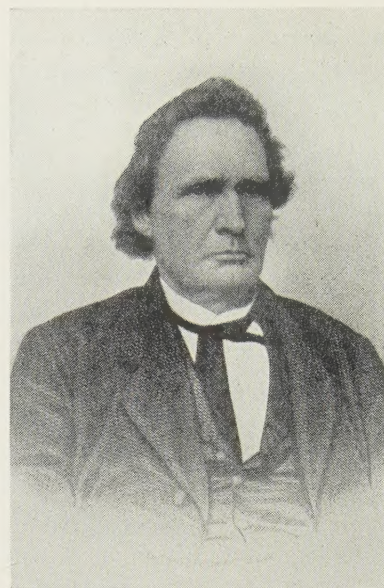
This decision did not help slavery. In 1847 the state passed a more stringent law than ever against kidnapping and forbade any state officer to assist in carrying out the Federal law of 1793 providing for the return of slaves. The Underground Railroad then could work without fear of obstruction. Lancaster County became a settling place for emancipated slaves and hid many fugitives. The Underground Railroad had many branches and stations in York, Lancaster, Chester and Delaware Counties. For this reason the Fugitive Slave Law of 1850 was demanded by the pro-slavery forces. At first

it was rigorously enforced in Harrisburg, Pittsburgh, and Philadelphia. Many free Negroes were reenslaved. In 1853, however, the execution of the law had become so unpopular that sixty people from Pennsylvania went to Baltimore to testify in behalf of a Negro woman who had been thus reenslaved.

The temper of the whites and the Negroes' friends was shown best in the so-called Christiana Riot in September in 1851. Edward Gorsuch with proper warrants went to Christiana in Lancaster County accompanied by an officer and friends to recapture slaves. He found the suspected house defended by Negroes armed with scythes, clubs, and corn-cutters. The Negroes attacked and killed Gorsuch, but his son and nephew contrived to escape with much difficulty. Castner Hanway, suspected of leading the attack, was indicted for treason against the United States, but he was acquitted by a jury in twenty minutes.

The following year a policeman from Baltimore, undertaking to return a Negro from Columbia, a station of the Underground Railroad, was surrounded by a crowd of Negroes. In the scuffle the policeman was bitten by the Negro captive, whom he shot dead, but it was only by traveling rapidly at night that he escaped across the Maryland line. Ever active, the proslavery forces succeeded, however, in repealing that part of the law of 1847 which forbade the use of jails for lodging fugitives, but they did not gain any other point there against freedom. In 1859 an effort was made to pass a personal liberty law. In 1860 the provisions to prohibit the return of slaves was made a part of the penal code.

During these years all of the activities in behalf of the Negro were not confined to the Philadelphia area. Frequent mention has been made of Columbia where lived William Whipper, the rich lumber merchant and organizer of the American Moral Reform Society which published *The National Reformer* as early as 1838. Whipper spent on the average a thousand



THADDEUS STEVENS

dollars a year to help his people through the Underground Railroad on their way to freedom.

In Washington, Pennsylvania, and Pittsburgh appeared many fugitives, and friends at those centers organized to help them on to freedom. The moving spirit of the anti-slavery cause there was Dr. F. J. Le Moyne of Washington, Pennsylvania, the head of the Anti-Slavery Society of Western Pennsylvania. He was helpful also in making it possible for Martin R. Delany to study medicine at Harvard College. In this effort he had the help of Dr. Joseph P. Gazzan.

Martin R. Delany lived in Pittsburgh. There he worked as an anti-slavery lecturer and edited *The Mystery* which he discontinued upon the appearance of Frederick Douglass' *The North Star*, published from Rochester. Delany visited parts of Africa to determine its suitability for colonization. Once he cooperated with John Brown. Delany wrote in 1852 an important book entitled *The Condition of the Colored People in the United States*. Reading this work, one finds out much about the Negro throughout the country. We learn from this work about the beginnings of Benjamin Tucker Tanner, who later became a distinguished churchman in the African Methodist Episcopal

Church and about Morris Chester who later went to Louisiana and became a prominent politician there during the reconstruction. These men were contemporaries of Delany.

We learn also as early as 1830 that Lewis Woodson, a teacher and minister of the African Methodist Episcopal Church, conducted in Pittsburgh a school and a church for the enlightenment of his people. On one occasion his own people referred to him in the newspapers as the "Judas of the Negro Race" because he would not open his church for meetings of the abolitionists. But he was not opposed to freedom. He was afraid that the anti-abolitionists would burn his church if such a meeting were held there. They often did this in cities along the border line as we have already observed. John W. Cromwell, the historian, tells the story of how when he was a little boy sitting in a Sunday School in Philadelphia one morning the pastor called upon a visitor, Frederick Douglass, to speak to the children. Before Douglass spoke, however, the pastor cautioned him not to say a word against slavery



LINCOLN UNIVERSITY IN PENNSYLVANIA

in that church. Many Negro churches had thus been lost.

There was no objection to teaching religion and other things to prepare the Negro to leave this country and for this purpose Lincoln University was established near Oxford in 1854. It was then called Ashmun Institute. The name was changed after the Civil War. Avery College, established at Allegheny in

1849, and the Institute for Colored Youth, opened in Philadelphia in 1852, resulted from bequests of Quakers who had the interests of American Negroes at heart. Moved out of the city, the Institute for Colored Youth became Cheyney.

The Civil War brought to the Negro of Pennsylvania as elsewhere a nominal citizenship. The ratification of the Thirteenth, Fourteenth, and Fifteenth Amendments worked all but automatically the repeal of the black laws of the various states. By 1870 Philadelphia had expunged most of the hostile provisions from its statutes. The Negro entered upon the enjoyment of his freedom and friends rejoiced with him. Negro churches multiplied in that area, and preachers proclaimed the new truth of equality and justice. Schools were provided at public expense, and Negroes enrolled and attended in large numbers.

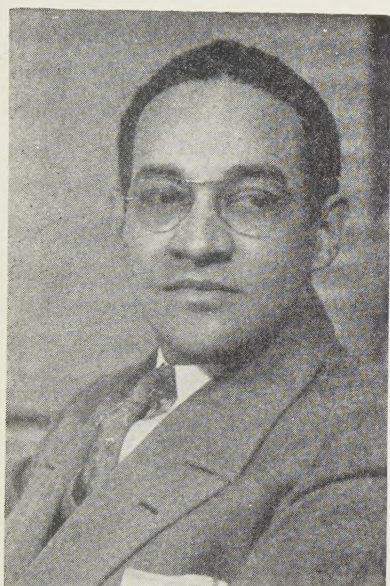
Not only were there schools and churches, but lodges sprang up in the Philadelphia area and expanded probably more rapidly here than in any other place with the possible exception of Richmond, Virginia. Some of these did not live to make much impression upon the public, but the Odd Fellows, the Masons, and later the Knights of Pythias, the True Reformers, and the Saint Luke, coming from Vir-



CELEBRATING THE CENTENNIAL AT CHEYNEY

ginia, made impressions. Celebrations, processions, and excursions were frequently the order of the day. So successful were some of these efforts that professional men otherwise engaged found it profitable to devote much of their time to fraternities. Such was the course taken by Charles H. Brooks, James F. Needham, and John Cornelius Asbury, all of whom were otherwise engaged in law and politics.

During these years, moreover, when the Negro faced the difficulty of dealing with the problems incidental to his readjustment in freedom he found that all discrimina-



RAYMOND P. ALEXANDER

tion and manifestations of race prejudice had not been swept away. Those who hated the race were still active to circumscribe the Negroes in Pennsylvania as elsewhere. The Negro pupils could attend school, but could not always carry their teachers into the mixed system. In the proportion as Negro neighborhoods became occupied solely by people of this one race, Negro teachers were sometimes employed to serve in buildings where they would have no control over white pupils. This number tended to increase as the years passed by, and even Negro principals were placed in charge of such buildings. Now there are such well known

principals as Arthur H. Fauset, Marie S. Chase, Daniel A. Brooks, Clarence R. Whyte, James H. Duckrey, Tanner G. Duckrey, Verona Beckett, Nellie R. Bright, and John H. Brodhead. The junior and senior high schools throughout the city are mixed. The supervising officials are all white with the exception of Allan Freelon who has been recently made the supervisor of art in all junior high schools. Schools of this order are found in Harrisburg and other cities, but Pittsburgh does not employ Negro teachers.

These Negroes discovered also that while their civil rights were being circumvented the party to which they had given loyal support paid little attention to Negroes as citizens. Negro leaders began to clamor not only to exercise suffrage but to hold office. The struggle was a difficult one, but they finally succeeded in securing some appointments in the city government and in electing members to the State Legislature. Among those to appear as members of this law making body are Harry Bass, John Cornelius Asbury, Samuel B. Hart, Hobson Reynolds, William Almond, Edwin Thompson, and recently M. L. Shephard and Crystal Bird Fauset of Philadelphia and Homer Brown of Pittsburgh. Some of these persons, moreover, have held other positions by appointment under municipal, state, and federal administrations. E. Washington Rhodes, the editor of *The Philadelphia Tribune*, was appointed an Assistant United States Attorney in 1926. In the old select council of Philadelphia Alfred S. Jones served and now in the City Council is James H. Irvin.

Most Negroes, however, did not look to politics for the solution of their problems. Some of them blazed the way in the creative sphere. Meta Vaux Warlick Fuller and May Howard Jackson in sculpture and Laura Wheeler Waring in painting distinguished themselves.

The outstanding example of thrift in Philadelphia was doubtless that of Colonel John McKee, a



E. W. RHODES

man who toiled up from the ranks of a junk dealer to that of an outstanding business man with real estate holdings sometimes estimated as being worth one million dollars. When he died in Philadelphia his wealth went largely to education and public welfare in that city

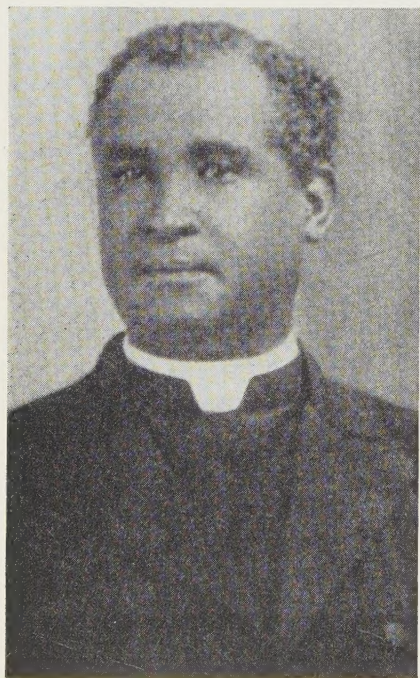


CRYSTAL BIRD FAUSET



FRANCES E. W. HARPER

without regard to race and color. His career and benefactions are still referred to as outstanding contributions in the history of the Negro in Philadelphia. Caterers who constituted a class of very prosperous Negroes before the Civil War were represented thereafter by the Trowers, the Dutrieuilles, Cowderys and Andrew F. Stevens. In the face of competition, however, they have dwindled until there is only one prominent caterer, William Newman, who took over the Holland interests.

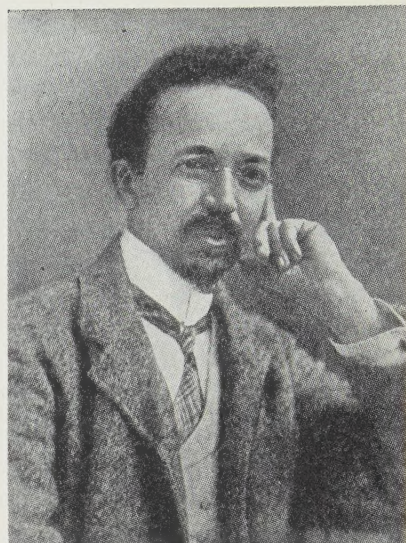


J. ALBERT JOHNSON

These efforts helped to pave the way for the Keystone Life Insurance Company and the Keystone Bank conducted by John Cornelius Asbury and his coworkers. Other companies of less importance came into being. Outstanding, however, was the establishment of the Citizens Trust and Banking Company by Major R. R. Wright who prior to his coming to Philadelphia had served for many years in education, culminating with the headship of the Georgia State Industrial College, and had been a major in the United States Army during the Spanish-American War. This banking establishment is still operating successfully. During these years the increase in the number of Negroes owning homes in Philadelphia has been rapid, and the property in general owned by them prior to the general emancipation has increased from a million to ten times that amount as a result of such efforts during freedom.

Professionally the Negro has been wide awake in Philadelphia. Outstanding ministers in the churches have been Dr. John B. Reeve, Dr. Albert E. Tindlay, Bishop Benjamin Tucker Tanner, Bishop J. S. Caldwell, Bishop G. L. Blackwell, Bishop L. J. Coppin, Bishop W. H. Heard, Bishop J. Albert Johnson and Bishop R. R. Wright. Likewise effective in their services have been ministers like Dr. Graham, Dr. William A. Credit, Dr. W. M. Dwelle and Dr. C. M. Anderson among the Baptists. Dr. Matthew Anderson founded the Berean Presbyterian Church and School.

In addition to the lawyers already mentioned worked successfully Attorney G. Edward Dickerson with the assistance of his wife who functioned as a successful business woman. John S. Durham became United States Minister to Haiti. George Mitchell wrote a book discussing the constitution and the Negro. Theophilus J. Minton, a business man, functioned also as a lawyer. George H. White, who had served the United States Congress as a representative from North Carolina, came to Philadel-



HENRY O. TANNER

phia on leaving Congress and established a practice. He founded a town called Whitesboro, not far from Cape May in New Jersey. Quite prominent is Raymond Pace Alexander, a lawyer, who is assisted by his wife, Sadie T. Mosseil Alexander. In this connection should be mentioned also such lawyers as L. H. Randolph, Frank Steward, R. L. Vann, and F. Hamilton, and Homer Brown of Pittsburgh.

As leaders in medicine Dr. N. F. Mossell founded the Douglass Hospital in Philadelphia. With faithful coworkers Dr. E. C. Howard established Mercy Hospital. Dr. A. B. Jackson was long in charge of it.



MARIAN ANDERSON

THE NEGRO IN NEW JERSEY

NEW JERSEY was a slave area before it was organized as a colony. The Dutch from New York had settled at Fort Bergen in 1617 and, although at first opposed to the introduction of slaves, permitted them later to come in because of the scarcity of labor. The colony was authorized in 1664. Later it was divided by a line from Little Egg Harbor to the most northern branch of the Delaware into West Jersey and East Jersey. Settlements were made by the English at Elizabethtown in 1665 and at Burlington in 1667. The Quakers dominated West Jersey, and East Jersey received various elements—some Quakers, Presbyterians from Scotland, and a few Catholics. New Englanders settled at Newark. Because of change from the hands of one proprietor to another and the lack of stability of policy the colony did not have a definite program of action. The colony seemed to reach some stability after the Crown acquired it in 1702. Since there were so many different elements in the colony the majority of them could not cooperate in any effort for or against slavery. All except the Quakers saw no harm in slavery as long as the bondmen were brought under the influence of Christianity. East Jersey tended to follow New York as its pattern and West Jersey that of Delaware, Maryland and Virginia, as South Jersey does today.

However, Quakers in Philadelphia who opposed slavery, greatly influenced the Quakers of West Jersey who met the opposition of the Dutch in Bergen, Somerset, and Monmouth Counties. Slaves so increased that New Jersey had more slaves than any other colony above the Mason and Dixon line except New York. In 1726 there were in New Jersey 2,581 Negroes in a population of 32,422. In 1800 the state had 12,422 Negroes when the total population was 211,149. This increase, some insisted, should have been checked by imposing high du-

ties on each slave brought in, but the British would not thus check their profitable slave trade. The Quakers therefore came forward to attack slavery as an evil, and brought to pass the enactment of a law in 1804 providing for the gradual abolition of slavery.

From that time until 1830 when slavery had finally passed away in New Jersey many friends assisted the Negroes in meeting the problem of living as free people. Some Negroes were given religious instruction, taught the rudiments of education and instructed in the mechanic arts. Committees were appointed to find employment for them.

The idea of colonizing the Negroes in Africa gained ground during this period and to prepare Negroes for the founding of a nation on the West coast of Africa the colonizationists established a school at Parsippany for training teachers and preachers. This idea of deportation gained so much headway that persons began to urge the Legislature to send all Negroes to Africa. About 1830, Negro leaders realizing this danger, became aggressive in combatting these efforts. Such Negro spokesmen associated with the colored leaders of the national

convention which assembled annually in some northern city to oppose both colonization and slavery and to devise means so to prepare themselves by education, religion and economic worth as to demonstrate their value to this country. From such efforts came the provision in the constitution of 1844 for education at public expense for the benefit of all the people of the state. Yet the law of 1850 permitted a separate school for Morris Township, and in 1863 the state superintendent contended that separate schools might be opened wherever boards of education so desired.

Finally came the Civil War which swept away most distinctions by the general emancipation and the Fourteenth and Fifteenth Amendments. Negroes of the state were granted suffrage in this radical change, but caste did not easily pass away. While those parts influenced by New York tended to admit Negroes to mixed schools, the parts influenced by neighbors to the south provided separate schools for Negroes; and custom tended to maintain caste in most other relations. In 1881 the state enacted a law prohibiting the exclusion of any child from a school because of

(Continued on page 70)



AT BORDENTOWN IN 1911



★ DECEMBER ★

SUN	MON	TUES	WED	THUR	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

DECEMBER CALENDAR TO COLOR
QUAKERS ASSISTING THE NEGROES TOWARD FREEDOM

— LOIS M. JONES —

CHILDREN'S PAGE

December Calendar to Color

(Quakers Assisting the Negroes Toward Freedom)

The outstanding Quaker who assisted the Negro toward freedom was Lucretia Mott. She is pictured in the foreground of the calendar. The Quakers in the background of the picture are giving instruction in the trades and common branches.

Hectograph copies may be made for each child or the drawing may be traced on white or manila paper. Crayons, water colors or tempera color may be used for coloring. The following color scheme is suggested: Lucretia Mott wears a dark grey dress with a white apron and collar and cuffs. Her bonnet is also white. Tint her complexion a pale pink. The girl beside her wears a blue dress and yellow cap. Her complexion is dark brown. The Quaker at the table in the rear wears a black suit and a grey vest. His tie is white. His hat is black. The Quaker behind him is also dressed in black; his hair is brown. The four Negro boys wear white shirts. Color their complexions brown. The tables and window casements are brown. The wall is light cream and the floors are yellow-brown. Tint the window glass a pale blue.

Color the trees and birthday dates, green. The stars are yellow and "December" may be red. The background may be dark blue.

The birthdays to be remembered throughout December are:

DECEMBER 2: John Brown, executed at Charles Town, West Virginia, 1859.

DECEMBER 4: Bishop Henri Grégoire, anti-slavery worker in France, born, 1750.

DECEMBER 6: Christopher Columbus discovered the Island of Haiti, 1496.

DECEMBER 7: Antonio Maceo, the martyr, died in battle for the liberty of Cuba, 1896.

DECEMBER 10: William Lloyd Garrison, born, 1805.

DECEMBER 12: Joseph H. Rainey took his seat as the first Ne-

gro member of the House of Representatives, 1870.

DECEMBER 14: John M. Langston, Negro Representative in Congress, born, 1829.

DECEMBER 15: Colored Methodist Episcopal Church established, 1870.

DECEMBER 15: Frank Sanborn, anti-slavery author, born, 1831.

DECEMBER 17: John G. Whittier, the anti-slavery poet, born, 1807.

DECEMBER 18: Thirteenth Amendment declared ratified, 1865.

DECEMBER 20: Charles Colcock Jones, missionary to Negroes in Georgia, born, 1804.

DECEMBER 20: Moshesh, the builder of the Basuto nation, defeated the Boers in the Battle of Berea Mountain, 1852.

DECEMBER 22: Thomas Wentworth Higginson, commander of Negro soldiers in Civil War, born, 1823.

DECEMBER 23: Henry Highland Garnet, Negro minister and reformer, born, 1815.

DECEMBER 25: Le Chevalier de Saint Georges, distinguished French musician and soldier of African blood, born, 1745.

DECEMBER 28: The American Colonization Society organized, 1816.

News from the Field

Miss Hilda V. Grayson, field agent of the Association for the Study of Negro Life and History, addressed audiences recently in Dover, Baltimore, Norfolk, Columbus and Richmond in the interest of this work. Much enthusiasm was manifested.

The Negro State Teachers of Virginia, from which the Association has received \$2,700.00 during the last five years, recently established closer relations with the work by sending an affiliation fee of \$50.00

The National Youth Conference in its recent meeting in Washing-

ton recommended that school authorities throughout the country be memorialized to cooperate in carrying out the program of the Association for the Study of Negro Life and History.

The annual meeting of the Association was held in Columbus, Ohio, from the 31st of October through the 2nd of November. Representatives from sixteen states attended. The conference was conducted along strictly scientific lines, and as such was a success.

Questions on the November Issue

1. Compare the Negroes in New England with the Negroes in New York. In which section did they receive much help? In which did they make much progress?
2. Draw up a list of the ten most prominent Negroes who have developed in New England. Make a similar list of such persons in New York.
3. Does help from others really assist one on the way to real progress? What is progress?

Book of the Month

Arna Bontemps, himself a poet of note, has brought together in one volume, for the first time, a significant collection of verse suitable to both young and adult readers (Harper and Brothers, New York City). The book is named *Golden Slippers*, with reference to James A. Bland, the noted writer of songs of many years ago, the best known of which are "Carry Me Back to Old Virginny" and "Oh, dem Golden Slippers!" The book is illustrated with twenty-two drawings by Henrietta Bruce Sharon. There are fourteen subdivisions. The first is "Waking Up," which opens with "Dawn" by Dunbar and is illustrated with a sketch of a small boy asleep at dawn while his dog barks to awaken him. This verse is followed by Braithwaite's "I Am Glad Day-long," which in turn moves to Langston Hughes' "Youth."

Other poets represented are Frank Marshall Davis, Effie Lee Newsome, Beatrice M. Murphy, Gladys May Caseley Hayford, Waring Cuney, Georgia Douglas Johnson, M. B. Tolman, Claude McKay, James Weldon Johnson, Fenton Johnson, Countee Cullen, Arna Bontemps, Sterling A. Brown, and Jessie Fauset. In short, here you have your favorite author and your favorite poem in one lyric banquet. In these the author finds "the genius of the Negro spirit—gay, childlike, with its note of smiling melancholy. These offerings tell about the things of which the Negro loves to sing."

MEN OF MARK IN PENNSYLVANIA

Richard Allen

Richard Allen was the first bishop of the African Methodist Episcopal Church. He was born a slave of Benjamin Chew of Philadelphia, but very soon thereafter was sold with his whole family to a planter living near Dover, Delaware. There he grew to manhood and came under Christian influence. He was converted in 1777 and began his career as a minister three years later. Allen's master was impressed with his piety, and permitted him to conduct prayers and to preach in his house. The master himself was converted under Allen's preaching. Feeling after his conversion that slavery was wrong, Allen's master arranged for his slaves to become free. Allen and his brother purchased themselves for \$2,000 in the depreciated currency of the Revolutionary War.

Allen then started out to do for himself. He cut wood and hauled it to town and sold it. About this time Richard Watcoat, a preacher on the Baltimore circuit, met Richard Allen and recognized this young man's worth. He invited Allen to go with him through the country to preach. Later Asbury asked Allen to assist him also the same way. Next Allen came to Philadelphia and began to preach at the St. George Methodist Episcopal Church and at various other places in the city.

The special needs of his own people aroused him to action in their behalf. He said, "I soon saw a large field open in seeking and instructing my African brethren who have been a long forgotten people, and few of them attended public worship." Starting a prayer meeting in Philadelphia, he soon had 42 members. Next he proposed to establish a separate place of worship for his own people, but the whites and certain Negroes would not approve his plan. But so many Negroes were drawn to his church

by Allen's preaching that the whites decided to set the Negroes off to themselves in the gallery of the St. George Episcopal Church. One morning when Richard Allen, Absalom Jones, William White, and some others came into the church and knelt to pray, they were pulled from their knees and ordered to the gallery. The Negroes arose and withdrew from the church in a body and organized the African Society.

Jones and Allen, the two leaders, however, had differing plans. Jones finally organized the African Protestant Episcopal Church of St. Thomas, but the majority of those who withdrew from the body of St. George Methodist Episcopal Church followed Allen to establish the Bethel Church. Allen purchased an old building for the Bethel Church and had it duly dedicated in 1794. He organized a Sunday school and a day and night school. To this church were sent regular ministers by the Methodist Conference. Richard Allen was ordained deacon by Bishop Asbury in 1799. Soon he was made an elder. Negroes of other cities followed this example. They organized what were known as African Methodist Episcopal churches in Baltimore, Maryland; Wilmington, Delaware; Attleboro, Pennsylvania; and Salem, New Jersey.

Since these churches had no official connection with the Methodist Church, they decided to organize a national body of their own for the supervision and promotion of the work among the colored people. Representatives from these churches met in Philadelphia in 1816. Daniel Coker was elected bishop, but the next day this action was rescinded, and Richard Allen became the bishop. This body adopted a book of discipline with its articles of religion and general rules just as it had been drafted by the Wesleyan. The church then began its career with seven itiner-

ants and Bishop Allen as the leaders of a new thought. This independent church made considerable progress. Allen lived to give his best services to the work until his death in 1831. By that time churches of this order had been organized in all parts of this country except in the South where they had been closed because of Negro insurrections.

Morris Brown

Morris Brown was the second person to become a bishop of the African Methodist Episcopal Church. Brown was born of free parents in Charleston, South Carolina, January 9, 1770. As a free person of color he was permitted to acquire a good education before such a privilege was restricted during the reaction which followed in the 'thirties. Brown became a boot and shoemaker of prominence in Charleston and thereby acquired sufficient wealth to assist others of his race. Although free himself, he had great sympathy for the slaves and suffered much punishment because of befriending the bondmen with whom he came into contact. Often he assisted them in purchasing their freedom.

As a man of considerable education Brown had no difficulty in taking up preaching, which, after his conversion weighed more heavily upon his mind than the business in which he was engaged. In 1817 he was made a deacon and in the next year an elder. He became a traveling minister in 1818 and served thus efficiently until 1822 when Denmark Vesey's insurrection took place in that city. Morris Brown and his family were suspected, for he had already been imprisoned a year for being too friendly to the slaves. The privileges of the free Negroes in Charleston were curtailed at this time, and their situation became critical. Morris Brown escaped to Philadelphia in 1822 and

had his family brought there the following year. He was already acquainted with members of his connection in Philadelphia, inasmuch as he had been North before to attend conferences when representing his church in Charleston.

Brown was immediately accepted as a leader, and he easily grew upon the people of the North. His services were very much needed at this time because Bishop Richard Allen was then growing old and had become too feeble to undertake the arduous labors for which a younger and better educated man like Morris Brown was well qualified. Brown was made bishop in 1828, and he prosecuted the work with unwonted vigor. When Bishop Allen passed away in 1831, Brown had upon his shoulders the burdens of the sole bishop of his church. He performed his task and showed no signs of weakening, but in 1836 the work had so expanded as to require the services of another bishop, and Edward Waters was elevated to the episcopacy. Brown continued his efforts with apparently full vigor until he had a stroke of paralysis in 1844. He died from its effects in 1849.

Brown's family was in many respects representative and added something to the life of the colored people of Philadelphia. Most of the members of this circle had enjoyed the advantages of the best private schools of that day. In Charleston they had the means to pay the cost of such schooling. In various ways the Browns achieved usefulness and recognition in their new home. His son, Morris Brown, Jr., became a leading musician in Philadelphia.

Absalom Jones

Absalom Jones was ordained to the priesthood in 1804, and served the St. Thomas' Protestant Episcopal Church for 22 years, until his death. He was 47 years old when he took charge of the church. Absalom Jones had been a conscien-

tious, hard-working farmer manumitted by his master. He married a wife who belonged to the same master and together they worked long hours at night to buy her freedom. He bought a home and several properties in Philadelphia.

Jones was one of those who with Richard Allen went out of the St. George's Church in Philadelphia in protest when the officers tried to force them to the gallery. Jones joined with Allen again in 1793 and 1797 to care for the sick when the yellow fever raged in Philadelphia and worked havoc among the whites. He, with Allen, raised a company of militia to defend Philadelphia against the British in the War of 1812. Jones was the first Negro Grand Master of Masonry in America. He died in 1818 at the age of 71 and his remains were buried in the graveyard adjoining the church.

William Douglass

William Douglass was distinguished as a Protestant Episcopal clergyman. He was a man of un-mixed blood, of a refined manner, and lofty conversation. As a speaker he had a spirited expression and talked to the point without wasting words. His congregation was well attended. In the community he passed as a man of philanthropic views working for the good of his community and of his race and nation. He was among the first Negroes of the country to be well educated before entering the ministry. He had been fortunate in not only acquiring the fundamentals but had advanced in the classical studies to the extent of being known as one well versed in Latin, Greek, and Hebrew. The useful years of his career were spent in his home city, Philadelphia, as the pastor of the St. Thomas Protestant Episcopal Church.

This church was the result of the very forces which had made a man like William Douglass possible. At first this particular denomination

felt, as so many others did, that the gospel was something which came to the Negro passively. He was not to be active as a clergy himself. The coming of the evangelical organizations like the Baptist and the Methodist, however, which first accepted the Negro as an equal and admitted him to all positions in the church, forced the other religious bodies to make some efforts to supply the special needs of the Negroes. In a few cases Negroes were received as pastors of white churches, but race prejudice soon made that impracticable; and the second step was to educate Negro ministers and establish for them separate and distinct churches. This accounts for both the rise of William Douglass and the organization of St. Thomas Protestant Episcopal Church in Philadelphia which he supplied.

Douglass was highly respected by the white clergy of the city as a man of deep piety and great humanity. Working as such, he made a distinct contribution to the religious life of that church and of the entire city. In fact, his life was one of the monuments in the progress of the Negro frequently referred to by those who advocated for the race justice, equality, and opportunity.

Douglass never plunged into the antislavery discussion in the sense that other ministers at that time participated in that controversy. He was immensely interested in all such matters but chose to support the efforts of others rather than to take the lead himself.

William Douglass was a writer of some note, although he confined himself to his particular field. In 1854 he published an interesting collection of his own productions entitled *Sermons Preached in the African Protestant Episcopal Church of St. Thomas*. In 1862 he put historians under obligation to him in publishing *Annals of the St. Thomas Church*. These productions within themselves supported the claims made by his contemporaries with respect to the contribution he made to the progress of his people.

John Gloucester

A Negro named John Gloucester was converted under the preaching of Gideon Blackburn of Tennessee. Impressed with the sincerity and earnestness of the Negro, Blackburn purchased him and made him his companion. Blackburn instructed Gloucester in the rudiments of education and in the principles of religion. Seeing that he had in him the making of a minister, Blackburn set Gloucester free and had him licensed and ordained by the Union Presbytery. Gloucester then came to Philadelphia and attracted there a following with which he founded in 1807 the First African Presbyterian Church. Gloucester was received by the Philadelphia Presbytery and worked under the patronage of the Evangelical Society. This congregation built a house of worship on Shippen and Eleventh Streets in 1811. He continued in this pastorate until his death in 1822.

James Forten

We are sometimes told that the privileges which we are enjoying today were once denied us. We wonder often then how the obstacles were cleared away so that we are now free and live in ease and comfort. To enable us to come thus far many of our forbears had to toil and suffer in order that others in the years to come might have what they themselves never had the opportunity to enjoy. One of the most unselfish of these workers was James Forten, a free Negro.

This remarkable man was born in Philadelphia in 1766 and died there in 1842. Forten was educated by the Quakers in that City. He invented and patented a device for handling sails and as a business man accumulated a fortune. He was rated as being worth more than a hundred thousand dollars in 1832. Anthony Benezet, a Quaker, who conducted a school for Negroes in Philadelphia as early as 1750, spoke of James Forten as a "gentleman by nature, easy in manner and easy in intercourse."

Forten was also very patriotic. He and other Negro leaders came to the rescue of the people when Philadelphia suffered from the terrible scourage of yellow fever in 1793 and 1797. When the Capitol in Washington was burned by the British during the war of 1812 and Philadelphia was threatened, Forten, assisted by Richard Allen and Absalom Jones, raised 2,500 Colored volunteers, threw up intrenchments and organized a battalion to take the field, but the war ended without the expected advance upon Philadelphia. For this manifestation of loyalty the Negroes were given a vote of thanks by the city.

Forten loved also his race. When the American Colonization Society was established in 1817 and proceeded to organize state branches to assist in sending the free Negroes back to Africa, Forten took the lead in publicly protesting against such an undertaking. He called a meeting of Negroes in Philadelphia who fearlessly denounced the movement and asserted that they would never depart from the shores of America. The coworkers of Forten expressing these sentiments were Robert Douglass, Joseph Cassey, James McCrummell, Russell Parrott and Robert Purvis. They said, "Here we were born, here our fathers fought, bled and died for this republic and here we intend to die."

Forten and his coworkers cooperated also with the abolitionists who, under the stimulus of William Lloyd Garrison, demanded instant emancipation. When Garrison brought out the *Liberator* Forten was the first of all supporters to send as much as fifty dollars to support that paper. Later in order to make the *Liberator* go without embarrassment Forten assumed some of its indebtedness. He was in a better position to give aid than any other American Negro, excepting the Creole slaveholders of Louisiana, and he gave freely.

Forten as a reformer associated with the great spirits of his day. He was a friend of John Greenleaf Whittier. Among the poet's uncol-

lected verses, published first in 1906, appeared some lines which Whittier inscribed in 1833 as "To the Daughters of James Forten." Robert Purvis married Harriet Forten. From this union came a son, Charles B. Purvis, who as an instructor was instrumental in developing the Howard University Medical School from its very beginning. A granddaughter of James Forten, Charlotte Forten, a poet of considerable ability, taught the freedmen awhile in the South during the reconstruction and then became the wife of Dr. Francis J. Grimké, who for more than half a century was the pastor of the Fifteenth Street Presbyterian Church in Washington, D. C.

Charlotte L. Forten

Of this young woman William Wells Brown in his *The Black Man* on pages 190 to 193 says the following:

"In the autumn of 1854, a young colored lady of seventeen summers, unable to obtain admission into the schools of her native city (Philadelphia) on account of her complexion, removed to Salem, Massachusetts, where she at once entered the Higginson Grammar School. Here she soon secured the respect and esteem of the teachers and her fellow-pupils. Near the end of the last term, the principal of the establishment invited the scholars to write a poem each, to be sung at the last day's examination, and at the same time expressing the desire that the authors should conceal their names. As might have been expected, this drew out all the poetical genius of the young aspirants. Fifty or more manuscripts were sent in, and one selected, printed on a neat sheet, and circulated through the vast audience who were present. The following is the piece:—

A PARTING HYMN

When Winter's royal robes of white

From hill and vale are gone,
And the glad voices of the spring

Upon the air are borne,
Friends, who have met with us before,
Within these walls shall meet no more.

Forth to a noble work they go:

O, may their hearts keep pure,
And hopeful zeal and strength be theirs
To labor and endure,
That they an earnest faith may prove
By words of truth and deeds of love.

May those, whose holy task it is

To guide impulsive youth,
Fail not to cherish in their souls
A reverence for truth;
For teachings which the lips impart
Must have their source within the heart.

May all who suffer share their love—

The poor and the oppressed;
So shall the blessing of our God
Upon their labors rest.
And may we meet again where all
Are blest and freed from every thrall.

"The announcement that the successful competitor would be called out at the close of the singing, created no little sensation amongst the visitors, to say nothing of the pupils.

"The principal of the school, after all parties had taken their seats, mounted the platform, and said, 'Ladies and gentlemen, the beautiful hymn just sung is the composition of one of the students of this school, but who the talented person is I am unaware. Will the author step forward?' A moment's silence, and every eye was turned in the direction of the principal, who, seeing no one stir, looked around with a degree of amazement. Again he repeated, 'Will the author of the hymn step forward?' A movement now among the female pupils showed that the last call had been successful. The buzzing and whispering throughout the large hall indicated the intense interest felt by all. 'Sit down; keep your seats,' exclaimed the principal, as the crowd rose to their feet, or bent forward to catch a glimpse of the young lady, who had now reached the front of the platform. Thunders of applause greeted the announcement that the distinguished authoress then before them was Miss Charlotte L. Forten. Her finely-chiselled features, well-developed forehead, countenance beaming with intelligence, and her dark complexion, showing her identity with an oppressed and injured race, all conspired to make the scene an



CHARLOTTE FORTEN GRIMKÉ

exciting one. The audience was made up in part of some of the most aristocratic people in one of the most aristocratic towns in America. The impression left upon their minds was great in behalf of the race thus so nobly represented by the granddaughter of the noble-hearted, brave, generous, and venerable James Forten, whose whole life was a vindication of the character of his race.

'Tis the mind that makes the body rich;
And as the sun breaks through the darkest clouds,
So honor peereth in the meanest habit.

"For several days after the close of the school, the name of Charlotte L. Forten was mentioned in all the private circles of Salem; and to imitate her was the highest aspiration of the fairest daughters of that wealthy and influential city. Miss Forten afterwards entered the State Normal School, where, in the language of the *Salem Register*, 'she graduated with decided eclat.' She was then appointed by the school committee to be a teacher in the Epes Grammar School, where she 'was graciously received,' says the same journal, 'by parents of the district, and soon endeared herself to the pupils under her charge.' These pupils were all white. Aside from having a finished education,

Miss Forten possesses genius of a high order. An excellent student and a lover of books, she has a finely-cultivated mind, well stored with incidents drawn from the classics. She evinces talent, as a writer, for both prose and poetry."

Robert Purvis

Robert Purvis was a distinguished abolitionist of some African blood. He was born in Charleston, South Carolina, in 1810 and died in Byberry near to Philadelphia in 1898. His father was a white English merchant who settled in Charleston and prospered in business. His mother was a daughter of a German Jew named Baron Judah, a flour merchant, and of a Moorish girl who was kidnapped at the age of twelve from Morocco and sold into slavery in America. The family moved to Philadelphia in 1819, and in 1820 the father died. His father was never a slaveholder. He made his money as a merchant. He was ever a friend of the enslaved and free Negro and planted in the bosom of his children the hatred which he had for the evil. Robert, the son, was sent to Amherst College to be educated, but he did not complete the course.

Being a man of considerable means Purvis, although he was fair enough to pass for white and, according to Europeans, had no Negro blood at all in his veins, since Moors are considered white, decided nevertheless to consecrate himself to the cause of abolition. At the age of twenty-two he joined with sixty others as founders of the American Anti-Slavery Society; and he was the last of this famous group to die. He stood with Garrison in his militant attack on the stronghold of slavery. Purvis served this organization once as vice-president and once as president. He was once president also of the Pennsylvania Anti-Slavery Society. He was one of the organizers and promoters of the annual conventions held by the Negro leaders of the country who bitterly fought the American Colonization Society and worked with the Underground Railroad. In

these meetings his speeches made an impression. He was a learned and eloquent speaker. John G. Whittier said of him, "I think I have never seen a finer face and figure, and his manner, bearing and words were in keeping."

Purvis not only cooperated by giving his time and means to anti-slavery agencies on this side of the Atlantic, but went abroad and encouraged and stimulated the work, especially in England. Purvis supplied funds for the publication of abolition literature and to provide legal aid for fugitives and free Negroes brought into hostile courts. He went even further sometimes in making personal sacrifices and ran the risk of losing his life in trying to rescue fugitives and intervening in behalf of oppressed people of the Negro race. Without doubt he was one of the most distinguished citizens of Philadelphia.

Purvis married twice. His first wife was Harriet Forten, the daughter of James Forten, another distinguished citizen of Philadelphia. By this wife he had a son, Charles B. Purvis, who as a physician served as an officer in the United States Army and figured in the founding and the development of the medical department of Howard University. Robert Purvis' second wife was a white woman, Tacy Townsend, of Byberry, a town fifteen miles from Philadelphia where Purvis lived in comfort. She was a Friend. He died in his 88th year and was buried in Friends' burying ground at Fair Hill. It does not appear, however, that Purvis was an orthodox Quaker. At times he bitterly denounced those Quakers who compromised with slavery and maintained racial distinction.

PAULINE C. JOHNSON

Benjamin Tucker Tanner

Benjamin Tucker Tanner was one of the greatest leaders of the African Methodist Episcopal Church. He did not appear upon the scene in time to do the pioneering work required of Richard Allen, Morris Brown and Daniel A.

Payne, but he came along early enough to find much hard work to do in the development of this church unto usefulness and recognition.

Tanner was born in Pittsburgh, Pennsylvania, December 25, 1835, the son of Hugh S. and Isabel Tanner. In that city he, like some other Negroes known to fame, was fortunate in having opportunities provided for Negroes by liberal-minded and anti-slavery elements of the white population of Western Pennsylvania. This probably accounts for the establishment there of Avery College to carry out the benevolent designs of Charles Avery for the uplift of the Negro. Tanner attended this college and the Western Theological Seminary. He thus became much better equipped than many others for the type of work which Daniel A. Payne had long insisted that only an educated minister could undertake. Tanner's rise in the church, then, was rapid and toward every honor or duty which the church afforded.

His career began with his conversion in 1856. He was licensed to preach that same year. He was ordained deacon in 1860 and elder the same year. Next he entered upon his significant career as an editor. He became editor of *The Christian Recorder*, the oldest Negro newspaper now being published, and served as head of that staff efficiently from 1864 to 1884. As a pioneer he carried out the venture of founding in 1884 *The African Methodist Episcopal Review* and served it as editor until 1888 when he was elected the eighteenth bishop of his church.

Bishop Tanner was one of the most literary men produced by the African Methodist Episcopal Church. Probably for this reason he had a keen sense of the value of the written record. He carefully preserved the records in whatever service he was engaged. These records cover most minutely the narrative of even his experience as a circuit rider. Often he served as the secretary of Church conferences

and thus preserved valuable data not only of his own work but of that of Negro leaders in general. As a man of such interests he did considerable writing. His works include among other productions the following: *The Origin of the Negro, Is the Negro Cursed?, Apology for African Methodism, Outline of African Methodist Episcopal Church History, The Dispensations in the History of the Church, The Negro in the Holy Writ, Hints to Ministers Especially of the African Methodist Episcopal Church, and The Color of Solomon—What?*

On August 19, 1858, Bishop Tanner was married to Sara E. Miller. From this union came distinguished children among whom should be mentioned Carl M. Tanner, for years a prominent clergyman of the same faith, and Henry Ossawa Tanner, one of the world's greatest painters. His daughter, Hallie Tanner Johnson, was the first colored woman to be admitted to practice medicine in Alabama. She established the hospital at Tuskegee Institute. Another daughter was the mother of Sadie Tanner Mossell Alexander, the wife of Raymond Pace Alexander, who is associated with her husband in one of the most successful law firms conducted by Negroes in America.

Fannie Jackson Coppin

Fannie Jackson, who was born in Washington, D. C., the year the Institute for Colored Youth was established, became the principal of the Institute in 1865. This school was made possible by a bequest of Richard Humphreys in 1832 and another from Jonathan Zane in 1842, but despite several efforts the institution did not begin to operate successfully until 1852.

Miss Jackson was a graduate of Oberlin College and became the wife of the late Bishop Levi J. Coppin. A woman of dominant and magnetic personality, she left upon the Institute and her pupils a definite and lasting imprint. Miss Jackson had a keen zest for

knowledge, and in this she spared neither herself nor her students. She gave generously of her substance to good works, and to aiding needy students. She was a pioneer in introducing industrial education into her school, offering as early as 1885 courses in carpentry, bricklaying, shoemaking, printing, tailoring, typing, dressmaking, millinery and cooking. In the bricklaying courses, she conducted speed contests, offering prizes to those who could lay perfectly a thousand bricks in the shortest time. The Institute for Colored Youth gave trade instruction years before such courses were introduced either into the public or private schools of Philadelphia, and Fannie Jackson conceived and put into effect at the Institute many of the activities Booker T. Washington developed later at Tuskegee. But in true Quaker fashion, she wrought without publicity. Worn by years of devoted and inspiring service, Mrs. Coppin retired in 1902, and died a few years later.

The Institute for Colored Youth was later moved to a country site outside of Philadelphia and has developed into the Cheyney State Teachers College, now under the direction of Dr. Leslie P. Hill.

JANE HILL

Cheyney, Pa.

John Stephens Durham

John Stephens Durham's life should be an inspiration to all youths who have had to struggle in order to succeed. He was not born on a bed of roses and was not fed with a silver spoon. His father died when the boy was young, and when he might have been attending school he had to work to help support his mother. Yet he became one of the most distinguished men of his time.

This enterprising man was born in Philadelphia July 18, 1861. He was the son of Samuel and Elizabeth (Stephens) Durham who were

persons of high character. Even his ancestors had been noted for their "personal beauty, social culture, intellectual attainments, and leadership in the affairs of the church." Two of these forbears Clayton and Jeremiah Durham joined Richard Allen in the founding of the African Methodist Episcopal Church. His maternal grandfather was driven out of Virginia for having participated in the Nat Turner insurrection there in 1831. In Philadelphia this fighter for freedom served for thirty years as a successful agent of the Underground Railroad.

In spite of the necessity to work to help earn a living for the family after the death of his father, John Stephens Durham attended the common schools of Philadelphia and completed the course at the Institute for Colored Youth. Throughout his trials he was fortunate in having the wise counsel and Christian example of a dear mother. Durham succeeded in becoming a teacher and served in schools in Delaware, Pennsylvania and New Jersey. Being ambitious for other service, he attended the Towne Scientific School of the University of Pennsylvania from which he was graduated with the degree of Bachelor of Science in 1886 and with a degree in Civil Engineering in 1888.

While thus studying he served as the night superintendent of the registry department of the Philadelphia Post Office. Durham was once the editor of the *University Journal* or *Magazine* and at another time was a reporter for the *Philadelphia Times*. In these efforts he showed so much ability that he was made an assistant editor of the *Evening Bulletin*. While thus engaged he manifested interest in the social and economic conditions of the colored people of Philadelphia. He organized a bureau to secure work for colored people and stimulated the efforts of associations and clubs which emphasized industry and temperate habits.

When Frederick Douglass had to retire from the ministership in

Haiti, President Benjamin Harrison appointed Durham as his successor on September 3, 1891. At this time there were difficult problems awaiting him in Haiti. The country was in a state of revolution and both factions wanted the moral support of recognition by the United States Government. Foreigners wanted to make inroads there. One Meys, an American, claimed that he had been unlawfully imprisoned by the Haitians, who showed discourtesy when Durham sought an adjustment of the matter. At one time the use of force by our Navy was threatened, but Durham was sufficiently diplomatic to settle the matter by accepting the payment of damages to the extent of \$5,000. At the close of his service in Haiti Durham returned and died here a few years later.

Christopher J. Perry

When Christopher Perry came to Philadelphia, there were two lucrative fields of labor open to Negroes who did not have higher education, work in private families and work in hotels. He did both.

It was while butlering in a wealthy family that he had his first opportunity to become affiliated with a newspaper. A white reporter on a daily asked his help in securing news about social affairs in which his boss or his friends might be interested. This merely meant keeping his eyes and ears open. So well did he do this job, that he eventually received a small sum from the paper for the news. During this period he was also attending night school, and was affiliated with the literary societies which at that time formed a part of the cultural life of Philadelphia. He gained practice in writing by composing papers on various subjects, as others did, to discuss at the meetings. He also received training in public speaking which was to prove a valuable asset to him in later years.

Finally a white publication, the *Sunday Mirror*, hired him to write

a column about the activities of Negroes in the city. He called his column "Flashes and Sparks." When the *Mirror* ceased publication, as it did in 1884, he founded his own paper, *The Tribune*, on nothing but sheer nerve and an almost empty pocketbook.

Choosing a location at 725 Sansom Street, he rented a back room, bought a second-hand wooden table and chair, and went to work on the first copy of *The Tribune*, in November 1884. He selected an office in the business district, because of its nearness to the postoffice; he was already having visions of *The Tribune* being mailed to other cities. He wanted also to be near stores and other places of business from which he hoped and did secure advertisements for his paper.

The first copy, and many subsequent issues, contained only four pages. It was printed across the street from his office at a commercial printing establishment. An important part of that first issue was "Flashes and Sparks" carried over from the defunct *Mirror*, "Pencil Pusher" by W. Carl Bolivar and "Bessie to Emma," a gossip column similar to the Walter Winchell column of today. It was widely read and much feared by those who might stray from the straight and narrow path. This column was written by men, not by women, who had not as yet become emancipated; so, of course, had no place on a newspaper staff.

Chris Perry, while working on the *Mirror*, had made so many contacts through churches, lodges and clubs that he knew just where to get news for his own paper. However, at its beginning there were several men who collaborated with him. Robert Still, a close friend, and the son of William Still, well known for his work in the "Underground Railroad," and Richard Sneed were two who worked with him. Mr. Still at one time also published a paper and a Mr. Gardiner published *The Sentinel*, another weekly paper, but neither of these had long lives.

Building up the circulation,

which is the life of any newspaper, was a task for the *Tribune's* founder, but an adventure too. How did he do it? First he went to the women in domestic service. At the back gates of the homes of white families, where they worked, he sought their support. He found the response greater than among the so called higher class Negro. And history repeats itself as any newspaper publisher can testify today. Next he went to the churches, and since the bulk of the supporting congregations were these same humble people, he received much support there.

It was only a few years after he founded *The Tribune*, that he bought his first press. Although he had to go in debt to do it, he thought it would be better to have his own press than to have the paper printed in an outside establishment. If the forms were not ready on the dot another job was given preference and that meant the paper might be several hours late getting on the street. Then, too, a press of his own gave him the opportunity to do printing for others, and in this way the job printing department of *The Tribune* was established and flourished up until recent years.

The addition of a press meant that more room was needed, so he rented two rooms at 717 Sansom Street. Type then was set by hand, so it also meant the hiring of compositors. Some were white; in fact, in those early years they were all white because Negroes had not as yet been trained in that vocation. A pressman too was hired, and he was white, for the same reason. In fact, Ernest Mahand, whom many of us know, was the first colored pressman at *The Tribune*.

Despite all the hardships and handicaps *The Tribune* was a great asset to Chris Perry and aided him in attaining a place in public life, that perhaps he would not otherwise have reached. He got more joy out of his paper than all the honors that were heaped upon him. It was his real life and his monu-

ment. He had great courage, vision, tenacity, a sense of humor and great faith, not only in himself, but in his people. To him nothing was impossible. One could at least try to do something although one might fail. He never allowed his children to use the word "can't," in his hearing. If one of them should forget and use the word he would always reply, "there is no such word, you can try."

VERONA E. BECKETT

John Cornelius Asbury

When death wrote "finis" to the physical life of John Cornelius Asbury on September 1, 1941, it closed the book on the life of one of the most remarkable and useful men who ever had the good fortune to have been born in the State of Pennsylvania.

He was born in Washington County, Pennsylvania, April 9, 1862. He entered Washington and Jefferson College in 1880 and later Howard University where he received the degrees of Bachelor of Laws and Master of Laws. Upon his graduation he was appointed the commonwealth's attorney for Norfolk County, Virginia, serving in that position from 1887 to 1891.

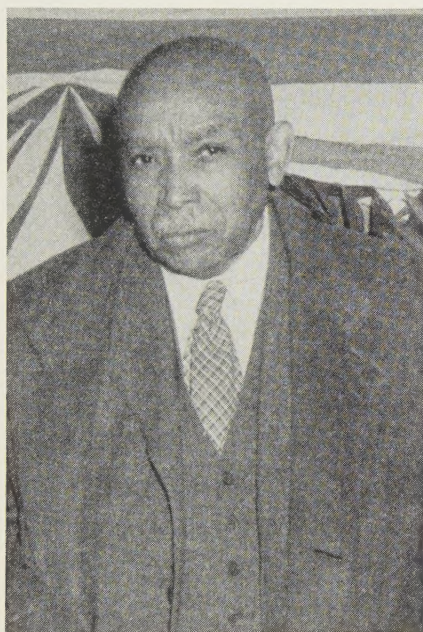
Returning to his home state, Mr. Asbury established the Keystone Aid Society, an insurance unit, in 1902. Next he moved to ally himself with the Republican political forces and became such a power that he was many times referred to as the Negro Republican leader of Philadelphia.

He was twice married. Mr. Asbury and Kate E. Allen were united in marriage December 26, 1886. Mrs. Asbury was claimed by death December 28, 1898. Miss Ida Elizabeth Bowser became the second wife of Mr. Asbury, June 18, 1901. A son, David B. Asbury, was born to them May 22, 1903. The son is now a Deputy Attorney

General for the Commonwealth of Pennsylvania.

At the beginning of the century J. C. Asbury was made editor-in-chief of *The Odd-Fellows' Journal* which was the largest publishing house in the North, and which gave employment and training to ambitious men, boys and girls. Incidentally, just about that time he started Eden Cemetery. It is about perhaps the most successful of the enterprises started by John C. Asbury. It continues to render service to the public, and has earned money for the stockholders over a period of years.

The Keystone Bank, organized in 1922, was the brainchild of Mr.



JOHN C. ASBURY

Asbury. It closed during the depression after years of service. Here is the real story of this far thinking man: Not a single depositor lost a dime in the Keystone Bank. Mr. Asbury worked for years to balance the affairs of this bank, and there is no finer example of integrity in the banking business anywhere in America among colored or white people.

Mr. Asbury believed that politics played a big part in the lives of

all people. He reasoned that being out of politics was to be on the outside of the life of the government. He was a District Attorney down in Virginia when few colored people knew what a lawyer meant. He came to Philadelphia and by thrift and hard work established a law practice. He was among the first colored men who became members of the Pennsylvania State Legislature. He was first to become an Assistant District Attorney. He was the first to sit as a member of the Republican City Committee. Aside from these positions, he was at one time a Deputy Attorney General and an Assistant City Solicitor.

The veteran barrister was active in launching the career of Marion Anderson, world famous contralto, which is one of Philadelphia's most cherished stories.

Active in religious and welfare circles for more than forty years, he helped to organize the Mercy Hospital, one of the few institutions of colored people that care for the sick in the city of Philadelphia. So keen and sincere was his wish to help his race that he mortgaged his home in order to secure sufficient funds for its establishment. It stands as a bulwark to his memory.

The Bureau for Colored Children for which he was president of its board of directors is another example of his awareness of the needs of his people. This is a welfare unit which sponsors Negro children who are wards of the Philadelphia courts. Giving a number of recent years to the progress of this organization, Mr. Asbury was successful in establishing it as the single clearance of its kind in this section for Negro children and in obtaining an estate at Pomeroy, Pennsylvania, used as a Farm and Vocational School for boys.

He was secretary, then chairman of the board of trustees, since 1905 of the Downingtown Industrial School, an institution founded under the auspices of the Negro Bap-

tists in Philadelphia. Under his leadership the Downingtown School became accredited and received aid from the Commonwealth. James H. N. Waring is now principal.

VERONA E. BECKETT

Historical News

Some of the school systems are manifesting more interest in the study of the background of the Negro. The State of South Carolina has adopted three of the books of the Associated Publishers, Inc., to be used thus for supplementary and reference work. The Virginia State educational authorities have also taken similar action on as many as four. Philadelphia thus uses three of such books, Chicago three, and New York City thirteen.

Both North Carolina and Delaware use *Negro Makers of History* as a text in the seventh grade. Birmingham and New Orleans use this text in the junior high schools. A large number of high schools, too numerous to mention, are using as a text for classroom instruction *The Story of the Negro Retold*. The colleges study *The Negro in Our History*.

To encourage schools to provide themselves with a shelf of useful books bearing on the Negro, the Associated Publishers, Inc., is now offering its eight juvenile books and fifteen books on the high school level for \$37.53. These books include works treating history, biography, literature, art and drama. With such books on hand both students and teachers will have available all the most important facts bearing on the Negro.

The Child's Story of the Negro, by Jane Dabney Shackelford, is still a useful and popular book for the children. *Negro Folk Tales* and *Negro Art Music and Rhyme*, by Helen A. Whiting, are likewise meeting with favor. *Word Pictures of the Great*, by Derricotte, Roy and Turner, is rapidly finding its way to the children, and they say that they like it immensely.

The Negro in New Jersey

(Continued from page 59)

nationality, religion, or color. Separate schools passed away in the northern counties, but the law did not operate thus toward the south. Separate schools were opened in Fair Haven and Long Branch. This segregation was usually below the level of the high school which remained mixed throughout the state. Sometimes the pupils below this level are under Negro teachers in the same building with white classes, sometimes under teachers in a building near enough to be supervised by a white principal in an adjoining building and sometimes under a Negro principal in a separate and distinct building. H. R. Moore has long functioned as such a principal in Asbury Park. H. W. Brown has been principal of the Whittier School of this type in Camden. Mr. Smith and Montgomery Gregory have been serving thus for sometime in Atlantic City. The Legislature found it convenient in 1900 to take over as a state institution the Manual Training and Industrial School for Colored Youth at Bordentown which had been established and operated privately by and for Negroes. The founder of the school taken over was the Rev. W. A. Rice, and he had named it the "Ironsides Normal School." This school was once administered by J. M. Gregory who had already rendered service as a professor of note at Howard University. The present executive is W. R. Valentine, a product of Harvard.

For many years after the general Emancipation there were not any important developments in the life of the Negro in New Jersey except that here as elsewhere there set in a reaction which, as shown above, tended to effect more estrangement of the races. The civil rights of the Negro were exercised with more difficulty. This reaction tended to gain momentum in the proportion as the Negro population increased. The increase in the population of

Camden, Trenton, Newark and Jersey City took the course of the growth of larger cities across the border in New York and Pennsylvania to which Negroes had long been attracted. Later, however, when New Jersey developed as a state for summer resorts large numbers of Negroes went to the seashore towns to serve as domestics. Cape May had long been such a resort, but later developed Long Branch, Red Bank, Asbury Park, Spring Lake, Atlantic City, Ocean City and Wildwood. New types of Negroes decidedly different from the older Negro residents of the early settlements in the state became citizens of these towns. Inasmuch as many of these came in the rough and faced white residents in the rough, who were new comers to the state themselves, an acute race problem sometimes developed. Out of this came more segregation.

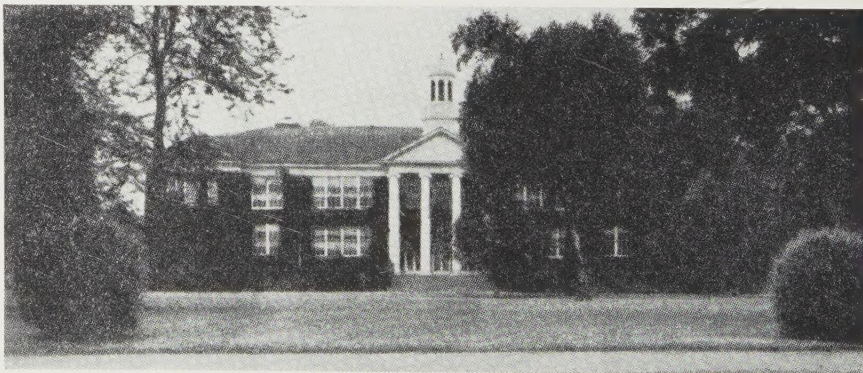
The Negroes in the state were not hopelessly lost, however, for soon came to the state some business and professional men who made a favorable impression on the community and supplied the needed leadership for more aggressive action. Solomon Porter Hood, of Trenton, long active in the ministry of the African Methodist Episcopal Church, has been thus active and from 1921 to 1927 served as United States Minister to Liberia. Business men like Walls and Fitzgerald in Atlantic City had sufficient standing to demand things. Mrs. Sara Spencer Washington, the wealthy manufacturer of toilet articles in Atlantic City, is in a posi-

tion to demand much more than others.

There have been dentists like Dr. George A. Kyle in Paterson; Dr. J. H. Hayes in Asbury Park; Dr. F. G. Shirley in Elizabeth; Dr. W. H. Sutherland in Glen Ridge, and Dr. John Cardwell in Atlantic City. Also useful physicians like Dr. Jonathan C. Gibbs, Dr. Leo Granger, and Dr. Hayling of Trenton; Dr. Pompey L. Hawkins, Dr. Fayerman, Dr. Morris, Dr. R. M. Fowler, Dr. Robert J. Powell, Dr. S. Leopold Lucas, Dr. E. B. Terry, Dr. McGuire, Dr. Scott, and Dr. Alleyne of Atlantic City; Dr. Ernest A. Robinson of Asbury Park.

Elsewhere have been noted Dr. Howard Brock of Westfield; Dr. J. B. Parker of Red Bank; Dr. Norman Therkiel D. Cotton of Paterson; the late Dr. Branch, Dr. Marcus F. Wheatland and Dr. Howard E. Primus of Camden; Dr. L. G. Brown of Elizabeth; Dr. Fred P. Durrah of Plainfield; Dr. Frank S. Hargrave of Orange.

In front rank, too, have been Dr. W. G. Alexander of Orange; Dr. A. C. Thornhill and Dr. Frank F. Thompson of Montclair; Dr. G. E. Cannon, Dr. Peter F. Ghee, Dr. Thomas A. Jones, and Dr. James R. Stroud of Jersey City; Dr. W. T. Darden, Dr. William H. Washington, Dr. J. E. Proctor, and Dr. John A. Kenney of Newark. Some of these physicians served as political leaders and attained distinction. Dr. Cannon was a prominent Republican committeeman, Dr. W. G. Alexander and Dr. Frank Hargrave served in the state legislature. Dr.



MANUAL TRAINING SCHOOL OF BORDENTOWN

Pompey L. Hawkins was for a long time a member of the Board of Education of Atlantic City and Dr. S. L. Lucas is thus serving there today.

Negro lawyers who have settled in New Jersey have been still more active. James A. Lightfoot and Isaac H. Nutter were once outstanding in Atlantic City; and so have Robert Hartgrove and Oliver Randolph thus functioned in Jersey City.

James Monroe Gregory

James Monroe Gregory was an educator. He was born at Lexington, Virginia, January 23, 1849. His parents were Henry L. and Maria A. Gregory. The year James Monroe Gregory was born the family moved to Lynchburg, Virginia. In 1859 the family moved to Cleveland, Ohio. There the son entered the public schools. For a short time he studied privately at La Porte, Indiana. Next he studied awhile in a public school in Chicago. Returning to Cleveland, he studied further in a grammar school and next in the high school. In 1865 he entered the Preparatory Department of Oberlin College from which he received a diploma on finishing the secondary course. He spent his vacation teaching at La Porte, Indiana; at Mt. Tabor, Maryland; and at Lynchburg, Virginia. He entered Oberlin College, but was invited by General O. O. Howard to serve as a teacher in the Preparatory Department of Howard and at the same time pursue the college course.

Working as a student teacher, he finished the college course at Howard in 1872 as valedictorian of his class. The following year he married Miss Fannie Hagan of Williamsport, Pennsylvania. Three years later he was called to Howard as professor of Latin in the College Department. At one time he

was dean of the college. He held this connection with Howard until he went to the Manual Training School of New Jersey at Bordentown, New Jersey, where he as head of this institution did the last important educational work of his career. He died December 22, 1915.

Professor Gregory served his people and generation efficiently beyond the limits of the schoolroom. He never became a great figure in politics, and did not aspire in that direction. He participated, however, in all local and national efforts for the uplift of his people. He fought legal discrimination against the Negro, participated in mass meetings defending the civil rights of the race, and tried to open to his people many doors which were closed. He served as a member of the Board of Trustees of the Public School of the District of Columbia. In such matters he went shoulder to shoulder to the front with such prominent men as George T. Downing, Frederick Douglass, and John M. Langston. He greatly admired Frederick Douglass and wrote a biography of this renowned leader.

William Frank Powell

William Frank Powell deserves to be considered among the great and useful men of his time. He was born in poverty in Troy, New York, June 26, 1848, and never had the best opportunities for improvement. Yet, he attended the public schools, the New York City School of Pharmacy, Lincoln University in Pennsylvania and the New York Collegiate Institute from which he was graduated in 1865.

When his race became free at the close of the Civil War Powell had just finished his preparation for the sort of service which they needed. Soon after his graduation he was sent South by the Presbyterian Board of Home Missions to

conduct a school for freedmen at Leesburg, Virginia. Next he took charge of a state school for freedmen at Alexandria, Virginia. He served as a bookkeeper in the United States Treasury from 1881 to 1882.

The call of the schoolroom was so strong, however, that Powell was soon teaching again. He became the principal of the schools of the fourth district of Camden, New Jersey. There he introduced the plan of normal training in the public schools, which became an important feature of that system. He was a success in the schoolroom and often refused calls for service which was more highly compensated for than teaching. He refused several positions in the United States Consular Service, but when he was appointed by President William McKinley to the Haitian minister-ship on September 12, 1897, he accepted.

As minister to Haiti Powell, like other diplomats, had to deal with the question of giving asylum to Haitian revolutionary leaders who desired to take refuge in the foreign embassies. He had to take up also the tax imposed by Haitians on foreign merchants. Another important question was whether the German minister was right in insisting that foreign governments should set up special courts in Haiti to try foreigners inasmuch as the local courts disclaimed such a right. Powell opposed such a court by foreigners since it would violate the sovereignty of Haiti. Claims against Haiti and its effort to deal especially with the taxing or the expulsion of Syrian merchants, some of whom claimed to be citizens of the United States, proved to be a vexing problem. In the handling of such matters, however, Powell showed character and ability. On the completion of his service in Haiti in 1905 he returned to the United States and lived in retirement at his home in Camden. He died January 21, 1921.

WHAT THE NEGRO MUST DO DURING NEGRO HISTORY WEEK, FEBRUARY 8 TO 15

NEGROES participated in the discovery and exploration of America; they have made a large contribution to its development; and as soldiers they have acquitted themselves with honor in all American wars. Negroes served with the colonial forces on land and sea and thus helped to shape the destiny of America. Brave men of African blood followed the British standard during the Seven Years War until Montcalm was vanquished by Wolfe on the Plains of Abraham, and English institutions were thereby made possible in America.

In the struggle for the rights of man Crispus Attucks fell in the Boston Massacre on March 5, 1770, and thus immortalized himself as the first to sacrifice his life for the independence of this country. Peter Salem weakened the ranks of the British by killing Major Pitcairn at Bunker Hill in 1775. Salem Poor showed such valor in this battle at Charlestown that fourteen fair-minded officers reported his heroism to Congress. Austin Dabney distinguished himself by exploits of valor in helping to vanquish the Tories in Georgia. Negroes figured in large numbers in the encounter at Monmouth and made it possible for the patriots to win the day in the Battle of Rhode Island. On the battlefields with Greene and Washington more than 3,000 other soldiers of African blood lived up to this brilliant record during that conflict with Great Britain.

Negro soldiers stood out with equal valor in the War of 1812, under Perry and McDonough on sea and with Andrew Jackson on land at New Orleans. In the Civil War the Negroes furnished 178,000 soldiers to strike boldly at such points as Port Hudson, Fort Fisher, and Fort Wagner and thus helped to destroy the morale of the enemies of freedom. The fighting of the Negro at Santiago de Cuba contributed decisively to the defeat of the colonial exploitation of Spain. In the punitive expedition to Mexico in 1916 Negro soldiers emerged as the heroes of Carizal. In the World War Negroes again demonstrated their courage

and bravery in the defense of the ideals of this country.

Such martyrdom of those who thus sacrifice themselves for their native land, however, has not always been appreciated. Most of the Greeks who perished at Thermopylae and the majority of the Romans who suffered martyrdom at the Caudine Forks represented classes which had been treated by their countries as serfs and slaves. The oppressive ruling classes have always held tenaciously to privileges which they have long monopolized and have persistently fought against democracy. Magna Charta, the great charter of English liberty, was begrudgingly granted by one of the worst despots, and he and his successors endeavored to ignore it for almost five hundred years. And so it has happened with the Thirteenth, Fourteenth, and Fifteenth Amendments.

The truth of the matter is that Abraham Lincoln and his co-workers did not free the Negroes. They merely gave them the opportunity to work out their own salvation. For the real emancipation of the Negroes, then, we should not appeal to their oppressors. We should appeal to the Negroes themselves. Freedom can not come from without. It must come from within. Friends of the Negroes have assisted them and should assist them further, but their ultimate emancipation is in their own hands.

There are certain things the Negroes must do if they hope to enjoy the blessings of real freedom. In the first place, the Negroes need to develop the power to help one another. In some way they must do their part in industry and commerce as well as in the lower pursuits of life. The Negro must own proportionately as much property, handle as much business, and control as much wealth as any other element in this country. The Negroes must become just as well educated and make just as significant contributions to literature, art, philosophy and science as others. The purpose of NEGRO HISTORY WEEK is to emphasize and dramatize these ideas.